THE HALCYON LUMINARY

AND

THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

VOL. I. MAY, 1812. No. 5.

REPENTANCE AND CONVERSION.

[*Concluded from page* 149.]

We now come to the three remaining words of counsel in our quotation, and three which are highly worthy our attention, if we truly desire to become converted to God. "*Relieve the oppressed, judge the fatherless, plead for the widow.*" We place these together, because, as must be evident to every attentive observer of the holy Word, they all allude to *charity* in *act* and *exercise*, thus to *good works*; works with man being either good or evil, as done from self, or done from the Lord. All works done by man before evils are put away by repentance, as sins against God, are evil, however fair the outside appearance, insomuch as they are done from man's selfhood, which is nothing but evil; therefore our Lord calls such who *thus* perform good works *hypocritically*, whited walls and painted sepulchres. All works done by man after evils are put away, are not done of man, but of the Lord in man, who now entereth into man's heart as into his own mansion; and although they are done, and cannot be otherwise performed by man than *as* of himself, nevertheless he believeth and acknowledgeth from the heart, that all is wholly of and from the Lord. It is necessary that man thus do good as well as believe truth, *as* of himself, that as

the Lord acts, he may re-act from him, thus that conjunction may take place between the Lord and man, so that each party to the covenant may be in the fulness of their delights. The Lord on one part becoming conjoined to man by entering into his heart and taking up his abiding mansion therein, and man on the other becoming conjoined to the Lord by love and faith into him from him, wherein consists eternal life, with all its concomitant blessedness, joys and peace.

The operations of genuine charity, consist in *doing justice with judgment under the influence of the Lord the Saviour.* By *doing justice*, means from an affection of goodness; *with judgment*, conjoined to truth; hence with a warm heart and an enlightened understanding; *under the influence of the Lord the Saviour*, because in setting the Lord always before us, we ever desire and delight in doing that which may most redound to his glory and our neighbor's good.

Further, to perform acts of *charity*, it is highly expedient that we have a right knowledge who is our *neighbor* in the supreme degree, that there we may bestow the best of our services and talents. In the supreme sense the Lord himself is our neighbor; next ranks his Church, inasmuch as his Church is his kingdom upon earth; then follows our country; then the society with whom we have thought proper to associate; lastly ourselves and those whom by blood and ties of relationship we may call ours.

When loves hold this position with man, the love of the Lord forming the head, and the love of self the feet, then man stands in the order of Heaven. Whoever becomes truly repentant and converted to God, he stands in this order, and as he cannot express his love and gratitude to the Lord otherwise than in the members which form his mystical Divine Human body, herein he lays himself out to be as useful as his best abilities permit.

In the *natural* sense, by *the oppressed, the fatherless and the widow*, are meant those who are *literally* so, and whoever fulfils the injunction given, from a feeling heart, does acts worthy of human praise; but this may be done where the principle of genuine charity does not inspire the breast; this may be done with those who have never repented of their evils, nor been converted to the Lord, therefore works which can find no acceptance in the sight of God.

The oppressed, the fatherless, and *the widow*, in a spiritual sense, relate to characters in the Church whose inward state correspond to, and are represented by those who are outwardly such in the world at large.

By the *oppressed*, in the spiritual point of view, we understand such as are infested by evils and falsehoods; thus who are undergoing states of temptation from Hell. Our Lord represents this state in the parable of the man who journeyed from Jerusalem to Jericho, and fell among thieves, whilst the priests and the Levites of the day, when they saw him, passed by on the other side; the Samaritan, influenced by a principle of charity to relieve *the oppressed*, came to him and bound up his wounds, pouring in wine and oil. Our Lord, at the conclusion of the parable, takes occasion to ask his disciples, whom they thought was the neighbor to him who fell among thieves; and being answered by them, the man who shewed mercy unto him, gives forth this word of Divine counsel, not only to them, but also to us, *Go thou and do likewise.* When the circumstances under which the charge is given are considered, it will appear to have the same meaning as the direction in our text, to *relieve the oppressed.*

In states of spiritual oppression, the soul undergoing the same, has not the sight of genuine truth; he is induced to believe that all the infestations he feels within, the kindling up of his evil affections and false imaginations, are all from himself. To relieve the oppressed, therefore, is to endeavor to bring them into the light of the Divine truth; to teach that every evil and false that passes through the mind is from Hell, and become not imputed, unless to those who willingly fall into them.

That the light of Divine truth makes free, our Lord himself teaches, saying, *Ye shall know the truth, and the truth shall make ye free.* That the allotment of evil to Hell as its originating source also makes free, is, because as man in thought and heart thus is enabled to do, the Lord delivers therefrom.

By *the fatherless*, in the spiritual point of view, are meant those who are in truth and not in good, still desirous of possessing it. For a father, in the spiritual sense of the word, means good.

To *judge the fatherless*, therefore, is to lead those who are in the knowledge of truths into good; for truths without good at the most amount to no more than faith alone: it is only religion in the head, which except it be also in the heart and life, will not be effectual to ensure our everlasting salvation. All truths lead to good, and will introduce the man into good who conscientiously leads his life according to that which he knows. In this point it becometh man to force himself, and as he practiseth truth, truth becomes elevated into his affections, where it is no longer to be

called truth, but good: thus the fatherless is judged; for truth becometh good to the man who practises and loves it, and herein he finds a father; for the Lord, as to Divine good, is the Heavenly Father. Hence, says David, *A father of the fatherless, and a judge of the widows, is God in his holy habitation.* The Lord is the general Father to all; but only the special Father in the *spiritual* point of view, to those who receive the good of Divine and Heavenly love into their affections from him.

By *the widow*, whom we are counselled to relieve, is meant, the contrary state to the former, namely, those who are in good but not in truth, still in the desire thereof. That this is the meaning of a widow is, because a *man* in the *spiritual* degree signifies truth, and a *woman* good: wherefore a woman in a widowed state means good without truth; this is the meaning in the *spiritual* degree.

In the celestial or superior degree, a widow means truth without good, because there the husband is good and the wife truth; therefore the Lord himself is called a husband, and the Church his bride, inasmuch as he is the only good, and she is the recipient of truth from him: but in the *spiritual* degree, as in the present instance, by *the widow* is meant, those who are in good but not in truth, therefore the widow is joined in series to the fatherless.

Those who are in good and not in truth, at best can be only in good of the natural kind—in good affections which do not become of a *spiritual* nature, thus saving to the man of the Church, except united to truths, for truths from the WORD exalt the quality of good from *natural* to *spiritual*. Hence to *plead for the widow* means, to endeavor to instruct in truths those who desire it, provided they live a good life, for the union of goodness and truth in the will and understanding of man is Heaven itself; all Heaven being formed of this union. Therefore, *to judge the fatherless*, to endeavor to stir up those who know truths to good; *to plead for the widow*, to endeavor to lead those who are in good to truths, as well as *relieve the oppressed*, pouring in the oil and the wine, soothing the distress and anguish which the afflicted and tempted spirit experiences, is introducing souls into Heaven, by preparing them to enter upon that holy and happy state, which every inhabitant therein enjoys; hence are enumerated amongst the highest acts of charity which the faithful can be engaged in, consequently marks and characters of true and genuine conversion to the Lord. Thus the Lord, when he appeared to Paul, enjoined him, when he was converted, to strengthen his brethren.

Thus have we endeavored briefly to illustrate the marks and evidences of genuine conversion to the Lord, as laid down in the words we have quoted; the WORD of the Lord being so given that the wise may understand it in wisdom, and the simple in simplicity; every man being required to act according to his best understanding of the same. Whoever, from an affectionate heart, obeys the injunctions and counsels given in the *letter* of the Holy WORD, qualifies himself to attain to the life of the spirit, whereby he becomes entitled, after death, to take his mansion amongst blessed angelic spirits, who are in similar loves, and similar degrees of wisdom, whence one blissful scene of inexhaustible delight will open and expand to a boundless eternity, when the momentary labor we may have undergone here below, in practising the duties of repentance and conversion, will be infinitely repaid.

CORRESPONDENCES.

[*In continuation from page* 152.]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. Matt. vi. 33.

The good and wise in all ages of the Church have been led to believe, that the holy WORD of God containeth inexhaustible treasures of instruction, which do not appear in the letter, and that the letter is as an outer casket to receive and preserve the jewels of heavenly wisdom within. Hence in the writings of many of the primitive fathers, and even of St. Paul himself, we find the sacred Scriptures interpreted according to a spiritual or allegorical sense, not only in the rituals of the Jewish law, but also in the historical and prophetical parts of the Old Testament. Those holy men, by the spirit of illumination with which they were gifted, penetrated through the veil of the letter, and saw into the bright mysteries of truth which lay concealed behind it; they kept in mind the declaration of their heavenly Lord, "*My words are spirit and life*,"* and therefore they were not content to remain only in the deadness of the letter, but searched diligently for the *spirit* and the *life* with which the WORD was inwardly animated, and which they knew could alone render it a spiritual and living, and consequently a saving WORD in themselves.

The late pious and learned archbishop *Wake*, in his Apology for the Catholic Epistle of St. *Barnabas*, has given us so fully the sense of the primitive Church, in regard to this method of interpreting the holy Scriptures, that for

* John vi. 63.

the reader's satisfaction we shall transcribe his words at full length: "I need not say (saith he) how general a way this was of interpreting scripture in the time that St. *Barnabas* lived. To omit *Origen*, who has been noted as excessive in it, and for whom yet a learned man* has very lately made a reasonable apology; who has ever shown a more diffusive knowledge than *Clement Alexandrinus* has done in all his composures? And yet in his works we find the very same method taken of interpreting the holy scriptures, and that without any reproach either to his learning or judgment. What author has there been more generally applauded for his admirable piety than the other *Clement*, whose epistle to the Corinthians I have here inserted? And yet even in that plain piece we meet with more than one instance of the same kind of interpretation, which was nevertheless admired by the best and most primitive Christians.

"Even St. *Paul* himself,† in his epistles received by us as canonical, affords us not a few instances of this, which is so much found fault with in St. *Barnabas;* as I might easily make appear from a multitude of passages out of them, were it needful for me to enlarge on the point, which every one, who has read the scriptures with any care, cannot choose but have observed.

"Now, that which makes it the less to be wondered at in St. *Barnabas* is, that the Jews,‡ of which number he was himself originally one, and to whom he wrote, had of a long time been wholly addicted to this way of interpreting the law, and taught men to search out a spiritual meaning for almost all the ritual commands and ceremonies of it. This is plain from the account which *Aristeas*§ has left us of the rules which *Eleazar* the high priest, to whom *Ptolemy* sent for a copy of the Mosaic law, gave him for the understanding of it; when it being objected to him, that their legislator seemed to have been too curious in little matters, such as the prohibition of meats and drinks, and the like, he showed him at large that there was a further hidden design in it than what at first sight appeared, and that these outward ordinances were but as so many cautions to them against such vices, as were principally m ant to be forbidden by them. And then he goes on to explain this part of the law, according to the manner that *Barnabas* has done in the following epistle.

"But this is not all: *Eusebius*¶ gives us yet another instance to confirm this to us, viz. of *Aristobulus*, who lived at the same time, and delivered the like spiritual meaning of the law that *Eleazar* had done before. And that this was still continued among the *Hellenistical Jews*, is evident by the account that is left us by one of them, who was contemporary with St. *Barnabas*, and than whom none had been more famous for this way of writing: I mean *Philo*,‡‡ in his description of the *Theraputæ;* whether the same whom in the beginning of his book he calls by the name of *Essenes*, as *Scaliger* supposes, or a parti-

* *Huetius Origen. lib.* ii. *quest.* 13. *p.* 170.

† *See* 1 *Cor.* x. 1. 4. *Gal.* iv. 21. *Ephes.* v. 31. *Heb.* ix. 8. 23, 24.—chap. x. 1. *&c.*

‡ *See Hist. Crit. du V. T. lib.* iii. *cap.* vii.

§ *Apud Euseb. Præparat. Evangel. lib.* viii. *cap.* ix.

¶ *Præpar. Evang. lib* viii *cap.* x.

‡‡ *Apud Euseb. Hist. Eccles. lib.* ii. *cap.* xvii.

cular sect of the Jews, as *Valesius* will have it; or lastly, a kind of monkish converts from Judaism to Christianity, as *Eusebius* heretofore described them, and as some other learned men seem rather to conjecture.

"But whatever becomes of this, herein they all agree, that they were originally Jews, and therefore we may be sure they followed the same method of interpreting scripture that the *Alexandrian Jews* were wont to do.

"Now, the account which *Eusebius* from *Philo* gives us of them is this: The leaders, says he, left them many ancient writings of their notions clothed in *allegories*. And again; they interpret the holy scriptures, viz. of the Old Testament *allegorically*. For you must know, continues he, that they liken the law to an *animal*, the words of which make up the *body*, but the hidden sense, which lies under them, and is not seen, that they think to be the *soul* of it. And this was that which a late learned author* supposes rendered their conversion to Christianity the more easy. For being wont to seek out the spiritual meaning of the law, they more readily embraced the gospel than those who looked no further than the outward letter, and were therefore the harder to be persuaded to come† over to so spiritual an institution."

Thus far the pious prelate of our own church. Nor let it be thought strange that so many wise and good men have all agreed in acknowledging the spiritual sense of the holy scriptures, and interpreting them accordingly. For surely sound reason must be forced to allow, that the Holy Word of God contains in many parts of it more than appears in the outward figure, or letter. If it be really the Word of God, proceeding from God, and consequently partaking of his holy essence, what candid mind but is obliged to see and confess, that in such its holy essence, it must be found more and more spiritual, in proportion as the mind ascendeth to, and approaches nearer, the essential fountain from whence the Word proceeded? In the works of God in nature, we find that the more interiorly they come to be examined, so much the purer, more perfect, and more astonishing are their forms: the reason is, because the more interiorly they are examined, so much the nearer we approach to their internal spiritual essences, from whence they derive their material coverings. And surely this consideration respecting the *Works* of God must suggest to every candid mind the reasonableness of supposing that the same may be true of the *Word* of God, and that the more interiorly it is examined, so much the purer, more perfect, and more astonishing will its contents be found, as approaching nearer to its internal Divine essence, in which it is infinite, being the adorable JEHOVAH.

(*To be continued.*)

Correspondences. The following were derived from the ancient church to the Gentiles, viz. the *Sun*, love; *Apollo*, the God of wisdom and intelligence described in a chariot and four fiery horses; *Neptune*, the sea; sciences in general. *Pegasus*, the birth of the intellectual principle, described by a flying horse, who with his hoof burst open a fountain, where were *Virgins*, who were the sciences. *Horse*, the understanding. *Fountain*, truths, also erudition. *A. C.* 2762. 3251. *W. H.* 4.

* *Bruno de Therap. p.* 193.

† *See Wake on the Catholic Epistle of St Barnabas, sec.* 24. *to* 30.

FOR THE HALCYON LUMINARY.

TO THEODORE.

SIR,

In the fourth number of the Halcyon Luminary I have read your brief but courteous reply to my remarks in the third number, on the scriptural difficulties advanced by you in the second number of that periodical and pleasing publication. This reply, so strongly marks your candor, and your love of truth, that it has compelled me again to submit, to your serious and liberal consideration, a few remarks on some more of those difficulties advanced by you as aforesaid.

But, sir, should you calculate upon receiving from me an elucidation of all the *future* difficulties which your ingenuity may discover on the *surface* of the sacred pages, you will be disappointed, as I have neither time nor talents for such extensive services. I trust, however, that some other Christian and learned reader of the Halcyon Luminary, will not fail to supply this *lack of service*.

Previous to entering on the present train of my intended remarks, I would candidly confess that I greatly differ from the editors of this publication, in their note subjoined to your first address; for, the more I read and study the Bible, the more I am convinced that, on the mere surface of its *letter*, there are many "*apparent contradictions, inconsistencies, and errors*," which can only be explained through a knowledge of what is called the doctrine, or *science* of correspondency, under the influence of which the Scriptures have been indited; and which long-lost science is now about to be restored to the *future* Church of God, to preserve it from infidelity and fanaticism for evermore. *Then* shall "*the seventh seal of the book of life*" be opened; and the *stone* rolled from the mouth of *Jacob's well*, while the thirsty flocks shall be abundantly refreshed with the *waters of life*. Then, also, shall every true *spiritual* Israelite again "look with pleasure upon Zion, while their eyes shall behold Jerusalem (or the Church of God) a quiet habitation."

I must also premise that, as a man of the LORD's *new* Church, now about to be established in the earth, upon the ruins of hoary errors, I have been led to draw a line of distinction between certain books within the lids of the Bible, and some others which are there also included. The writings of "*Moses and the Prophets*," in the Old Testament, and the *four Gospels and Revelations* in the

New, are all revered and esteemed by me, as the WORD OF GOD, *because* I perceive that in them there is an interior or spiritual sense, which principally treats of GOD, and of his *Church*, or of the work of *redemption*, and of the work of *regeneration:* While many other books therein are evidently apochryphal; or, at least of a minor grade. Among these latter, I take the liberty to rank the book of Ruth, the two books of Chronicles, the writings of *Ezra*, *Nehemiah*, and even those of *Solomon*, who though king of Israel, was evidently an *Idolator* (to say nothing of his *libidinous* disposition) and therefore, in my opinion, never designed to be the medium, or standard of inspired instruction to the future Church of GOD. In the minor grade also, am I inclined to class the apostolic Epistles, some of which were evidently nothing more than *private*, or at most *pastoral* letters, and never expected, by those that wrote them, to be ranked with the WORD OF GOD. These Epistles, therefore, though well calculated for the infant Church of Christ, and though doubtless written under a high degree of *illumination*, were not, at the same time, intended or designed to rank with the pages of DIVINE INSPIRATION. They are, doubtless, *the apostle's word;* but not the WORD OF THE LORD. Hence any doctrines or difficulties, derived from this minor class of writings, I do not hold myself equally bound to attend to.

But after all these preliminary remarks, there appears to me, no contradiction at all between the two passages cited from Eccles. i. 4. and from Luke xxi. 33. In the former passage Solomon speaks as a mere *natural* philosopher, and therefore his words evidently refer to this *natural* earth, and the succession of the natural generations of its inhabitants; while the natural earth itself (in his opinion) would abide for ever, being the creation of a *Being* infinitely powerful, wise, and good; and appearing to be admirably calculated to answer every benevolent design of the Deity, if its *inhabitants* were such as they ought to be. But, say you, mankind have sinned, and come short of that glory of GOD, which was doubtless designed for them here, as well as in the world to come. True. Yet, may it not be asked, how can the destruction of this world apply as a penalty, or propitiation for man's transgression; or as any satisfaction to the broken law of GOD? It certainly cannot. And, may it not also be asked, how could the sins of mankind here on earth, pollute the heavens, so as to require their dissolution; and in the event of their dissolution, where could their holy happy inhabitants reside?

When our LORD, therefore, speaks in the xxi. ch. and 33d ver. of the Gospel of Luke, respecting the "*passing away*" of the heavens and of the earth, we should not consider that *he* spoke as a mere natural philosopher; but as announcing, in the peculiar and correspondential style of the WORD OF GOD, the future and awful degeneracy of the Jewish Church, and the consequent *judgment*, *condemnation*, and *consummation* of this Church; and hence, in the preceding verse, by way of explanation, he assures the Jews that, "THAT GENERATION *should not pass*," until all things which he related on that occasion should come to pass. If then, agreeably to the testimony of our LORD, this *passing away* of the heavens and of the earth actually took place, in its true and spiritual sense, before the end of the generation of men then existing, does it not follow, that the heavens and the earth alluded to by our LORD were *spiritual* and not *natural;* or, in other words, the corrupt *principles* that then, and for a long time before, obtained in the Jewish Church? *These* principles, we all know, have long since *passed away*, and all the superstitious forms of worship thereon predicated. As a further confirmation of the justness of the foregoing remarks, permit me to call your attention to the second chapter of the prophecy of Joel, and from the 28th to the 32d verses, where speaking on the same awful subject he thus expresses himself: "*And it shall come to pass, that after these things I will pour out of my spirit upon all flesh, &c. and I will show wonders in the heavens, and in the earth, blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and notable day of the* LORD." Now let us look into the ii. ch. of the Acts of the Apostles, where St. Peter plainly and positively announces that these remarkable occurrences took place on the day of Pentecost; and will it not be evident, that though Solomon, as a natural philosopher, might have justly concluded, that this *natural* earth would continue for ever, as a habitation for men, during their state of probation, yet, the *imaginary* heavens, which fanatics have endeavored to build for themselves, on evil and erroneous principles, were long since decreed and predicted should "*pass away?*"

In Jeremiah, also, (iv. ch. 23 ver.) there is a passage equally singular, and equally in point. "*I beheld the earth, and lo! it was void, and the heavens, and they had no light: I beheld the mountains, and they were removed, and all the hills moved lightly: I beheld, and there was no man, and all the birds of the heavens were*

fled." Here is a chaos almost as great as that described in the first chapter of Genesis, (and in my opinion of a similar kind.) But where is the man, (or rather the wild fanatic) who can believe that the *natural* heavens had no light in Jeremiah's days, or, that the earth had then no form, and that not a *man*, or a *bird* could be seen? Surely if there be any who can swallow these declarations as truth, in their mere literal sense, they may be considered as some of those which the same prophet describes in the verse preceding: "*Sottish children who have no understanding.*"

Our Lord tells us that his words are "*Spirit and they are life;*" or, in other words, that they contain a recondite or spiritual sense within the literal sense, as the soul is within the body of man: To this sense the men *of the* LORD's *new*, or future church, are now taught to direct their attention, whereby "*the rough ways of the* LORD *will become smooth, and the crooked ways straight,*" and all flesh see his great salvation. Farewel, THEODORE, and be assured, that in thus troubling you, and trespassing on the limited and valuable pages of the Halcyon Luminary, I have no end or object but what is pious and benevolent: the vindication of divine revelation, as to its consistency and spirituality, and thereby the promotion of righteousness and truth in the earth.

JOHN HARGROVE, M. N. C.

Baltimore, April 14, 1812.

☞ The editors would observe that, if their reverend correspondent will carefully examine the note alluded to in the third paragraph of the above communication, he will find that there is not the least shadow of difference in opinion between them. The editors there assert that the *internal* and *spiritual* instruction contained in the bible, is "harmoniously arranged, without even *apparent contradictions, inconsistencies, and errors.*" H. L.

TO THE EDITORS.

GENTLEMEN,

In Revelations, chap. xiii. verse 17 and 18, it is said, "and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six."

As your Magazine is calculated to give every reader the most satisfactory information on every subject, a method how to calculate the number of his name, or the number of the beast, will, gentlemen, greatly oblige, AMICUS.

In reply to the above, it will be necessary to premise, that the book of Revelation treats solely of the destruction of the present Christian Church, both among the Roman Catholics and Protestants; and afterwards of the establishment of a new church, called the New Jerusalem. The first sixteen chapters, inclusive, treat of the Protestants; the 17th and 18th of the Roman Catholics; and the succeeding chapters of the Last Judgment, and the New Church.

It has, generally, been supposed, that the beast spoken of in the 16th chapter is the Pope of Rome; and in this many have been confirmed by the circumstance of the Pope's name, in Hebrew, Greek, and Latin, making the number 666. But not to dwell upon this trifling mode of explanation, which may be extended to an hundred other names, and which at best makes the passage a mere *rebus* or *conundrum*, and consequently unworthy a place in the divine oracles of truth; we shall proceed to give the *true interpretation* in as clear and concise a manner as possible.

That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, signifies a prohibition that no person shall become a teacher, or be inaugurated into the office of the priesthood, receive the degree of Master of Arts, or Doctors of Divinity, or even be called orthodox, unless he acknowledges the Protestant doctrine of justification by faith alone, and swears that he both believes and loves that faith, or at least that he believes and loves articles of doctrine which accord therewith. By buying and selling is signified to obtain knowledges concerning the doctrine of faith alone, and to teach them. By the mark of the beast is signified an acknowledgment and confession that one is a Reformed Christian, or in other words, a Protestant. By the name of the beast, and the number of his name, is meant the quality of the doctrine; and by the beast itself is meant the doctrine of faith alone, as received among the laity; for the beast here alluded to, is the beast that rose out of the sea, verse 1, of this chapter, by which is signified that faith among

the laity, or common people of the Church; whereas by the beast that rose out of the earth, verse 11, is signified the same faith as received by the clergy. The reason why it is said *or* the name of the beast, *or* the number of his name, is because the doctrine, which is here signified by the dragon and his beast, is not in all respects alike in the different Protestant kingdoms; but yet in this one fundamental point they are universally agreed, viz. *That man is justified and saved by faith without the works of the law.*

Here is wisdom, signifies that it is the part of a wise man, on reading the Apocalypse and its spiritual interpretation, to see and understand the true nature and quality of the doctrine taught by the clergy, concerning God, and concerning man's salvation by faith alone. By the above words we are also to understand, that the doctrine of faith separate from charity, being a complex of the most enormous falses, is reputed by Protestants, who maintain it, to be the summit of wisdom, although in reality it is no less than downright insanity.

Let him that hath understanding count the number of the beast, signifies that they who are in illumination from the Lord, may know the real quality of the religion of faith alone, and how its adherents confirm it by certain passages of the Word falsely understood. To have understanding, means to be in illumination from the Lord. To count the number of the beast, signifies to inquire into, and discover the quality of that doctrine. The reason why they who are in illumination from the Lord, are to inquire into the Protestant doctrine of faith alone, and sift it to the bottom, is because the real quality of the faith of that religion cannot be discovered by any others; for the whole of the Word, by which this examination must be conducted, and according to which the conclusion must be drawn, is in the light of heaven, and consequently can only be seen and understood in that light: It is that light which illuminates man; and therefore none can investigate or discover the quality of the faith of any religion, which is confirmed by passages taken from the Word, but they who are admitted into the light of heaven, and are thereby in illumination from the Lord.

For it is the number of a man, signifies the quality of that faith, as if it were formed from the right understanding of truths, which the man of the Church ought to be in possession of; although in reality it is destitute of truth, and contrary to the true understanding of the Scriptures. Number signifies quality. Man signifies wisdom and intelligence; but in the present case self-de-

rived wisdom, because it is said of those who separate faith from charity. It is to be observed that the whole Church appears before the Lord as *one man;* and it is for this reason that the *quality of a Church* is, in the letter of Scripture, said to be the *number of a man.*

And his number is six hundred threescore and six, signifies that every truth of the Word is falsified by the Protestant doctrine of faith separate from good works. The number 666 signifies all falses and evils in one mass; the reason of which signification is as follows. All numbers in the Word signify things and their qualities: thus the number 6 denotes all, being predicated particularly of truths and goods thence derived; but in the opposite sense, of evils and falses thence derived; for that number is compounded of 2 and 3 multiplied together, and the number 2 is predicated either of goods or evils, and the number 3, either of truths or falses, according to the subject treated of. Now every compounded number bears the same signification, as the original simple numbers from which it arises, either by addition, multiplication, or triplication; with this difference alone, that their signification is hereby exalted, and rendered more full and complete. Hence it is, that the number 6, being compounded of 2 and 3, which respectively have relation to goods and truths, signifies all truths and goods, but in the present case all falses and evils collected into one general mass; and in order that this signification might be extended to its full complement, or highest pitch, therefore the number 6 is tripled, so as to produce 666; for 6 multiplied by 1, is 6; 6 multiplied by 10, is 60; and 6 multiplied by 100, is 600; which added together amount exactly to 666: by which triplication is signified the full, total, and complete measure of falses and evils from beginning to end, so that in the present Christian Church, *as a Church*, there no longer remains the smallest degree of genuine truth or good.

From the whole then it is evident, that by the number 666, which is said to be the number of a man, and to compute which he that hath understanding is invited, is signified the quality of faith separate from good works, in that it consists of the most enormous falses and evils, which entirely destroyed the Protestant Church. By its being said, *let him that hath understanding count the number of the beast*, is not meant, that there is any great wisdom in merely knowing that such is the signification of the number; but that it is the part of a wise and intelligent man

to investigate, discover, and reject those falses and evils, which constitute the quality of faith separate from life, and which are involved, as in a labyrinth, in all the doctrines of modern theology.

We have not leisure at present to point out the false reasonings of those, who endeavor to establish their favorite heresy of *justification and salvation by faith alone*; we shall only observe, that it is chiefly done by the perversion and abuse of this grand truth, which is every where to be found in the Scriptures, namely, *That man of himself cannot do any thing that is really good.* By their false and dangerous interpretation of this truth, it is come to pass, that all the truths and goods of the Church are not only neglected, but even treated with contempt, and rejected, under an idea which is held out, that man is at liberty to desist from doing good works, because (as they say) if good works are not in themselves really good, then they are rather of a damning, than of a saving nature. Thus, (wonderful to relate!) by one single truth falsely understood, and strangely perverted, all the truths and goods of the Word are rejected, and the Church brought to its consummation. Such is the signification of the number 666, when understood according to its spiritual sense. M. K.

TRUE STATE OF
THE PRESENT CHRISTIAN CHURCH.

The following sheets will bring strange things to the ears of those who are altogether unaccustomed to consider deeply, and think seriously of these things; and probably will be hastily rejected and condemned. But the wise will lay these things to heart, and examine whether they are so, and not rashly condemn: they will not judge according to outward appearances, and bare outward literal expressions of Scripture; but, having the spirit of God, will turn inward, sit at Wisdom's feet, and, by hearkening to her voice, will discern the hidden things of God.

My only inducement to cast this my mite into the treasury, is, an heart-felt concern to see so many of my brethren, who are earnestly desiring the bread of life, and to return to their Father's house, as the lame turned out of the way, and kept in fear, bondage, and hunger, by error and false teaching.

This important subject would have been treated more largely, but for want of leisure; and although some places may seem dark

at first, yet I doubt not but the whole, taken together, will appear quite clear to the truly spiritual discerner; and am inclined to hope it will be an incitement to some, who are favored with light and ability, to treat this more at large, and with greater plainness, in a true spirit of Christian love to their brethren, and oppose the destructive torrent of error and falsity. And surely no Christian man, who has the smallest measure of divine light, if he would exercise it, could receive such falsities, absurdities, and contradictions, which are almost every where heard for truths.

Who does not see that both the pulpit and the press are much employed by those who call themselves gospel preachers, in strife, contention, opposition, and clamorous controversy? and this to defend some points of their different doctrines opposite to each other, and both equally false in themselves; yet pillars to their tottering systems? Thus scattering among the people, whom they have deceived, fire-brands, darkness, and death. These things, being duly attended, must serve to illustrate and confirm what followeth; but as wisdom doth not consist in a multitude of words, but inwardly to hearken, and outwardly obey, this jarring and contention among men professing themselves divines, or ministers of Christ, is a clear and undeniable proof that they are in the dark, and ignorant of the mystery of divine things; not in the light of the truth, for if they were truly enlightened, and by a new birth natives of the divine spiritual kingdom of light, their interior eyes would be formed by this light, which is unity and harmony itself, and can produce nothing but concord, union, and love. But man is taught that God consists of three distinct separate persons, from which the imagination immediately formeth in itself three different images for itself, and setteth them up in its own temple for its gods, ascribing to each certain inclinations and properties, agreeable to its own complexion and the rules of the school. Hence ariseth that multiplicity of dark and false conceptions concerning the one true God; and consequently, the great variety of sects and parties in religion.

But when the heaven-born meek soul would think with reverence on the Trinity of the Deity, let him diligently guard against the idea of Three, or making any division; but consider him as a Divine Man, whose Soul is the Father, whose Body is the Son, and whose proceeding Operation is the Holy Spirit. This being duly considered and rightly understood, will greatly elucidate and confirm what is herein affirmed, that Christ Jesus is the one Lord

Jehovah, in whom is the mystery called the Trinity, and may terminate all controversy thereon.

When these truths are attended to, they will clearly show the use and design of all the sacrifices and ablutions ordained of old; they were not, as we have been often taught, types of that great sacrifice which was afterwards to be made by God the Son, to atone and appease the wrath of the Father: far otherwise; it was to show man that his beastly nature must be put to death, must be sacrificed; that he must put off all that pollution of this outward life which stands in selfish and earthly desires: for in the same proportion as the old man dieth, the new man liveth.

Our Lord having been shown the magnificence of the building of the temple, makes this answer to his disciples: "See ye not all these things? Verily I say unto you, there shall not be left one stone upon another, that shall not be thrown down." The disciples being then unenlightened, unregenerate, and having only an outward, sensitive, and rational life, centering in earth, and outward earthly things, had very little or no knowledge of heavenly things, or divine mysteries; therefore they understood the Lord only according to the bare outward literal sense: but it must be acknowledged that our Lord seldom spoke of outward transitory things, but in and by them declared and delivered important mysteries of inward divine things: and surely it must be confessed, that our Lord's business on earth was more important than to be confined to earthly things. Yet, notwithstanding this, we still find that those men among us, who have a little more human learning than the rest of their brethren, and are thereupon called divines, teach that our Lord only meant the outward temple, and that his prediction was literally fulfilled; and that the Roman general not only demolished the temple, but moved every stone to the very foundation. Now what proof there is of this, I know not; nor do I find any one assign any other reason for Titus's acting thus, than his enragement against the Jews for their obstinacy, in not delivering up the city sooner. How far this carrieth the least probability of truth, or of what moment it is to the spiritual divine man, in what manner this heap of dark earth was thrown down, I will leave to the truly enlightened to determine.

This important and very remarkable twenty-fourth chapter of Matthew, with the corresponding parts in Mark and Luke, have generally been understood to mean both the destruction of the city and temple of Jerusalem, and the destruction of the whole earth,

that is, the end of this world. But all the commentators, who have considered it in this light, have so far failed in their expositions, meeting with such insurmountable difficulties in reconciling our Lord's words in the different parts, to be consistent with themselves and their own plan, that, instead of discovering our Lord's internal spiritual meaning, they have cast a cloud of darkness over it; and their comments have been confusion and absurdity: for, confining themselves to the outward letter, they (not being able to see any farther, or penetrate any deeper) could not possibly make any better of it. But, I doubt not, it will plainly appear, as we pass on, that our Lord did not in any part of these scriptures simply mean the destruction of the city and temple, nor has it the least respect to the end of the world. But it seemeth very clear that the disciples had such confidence in the durableness of their outward temple, that it would stand as long as the world endured; and that the fulfilment of our Lord's words would be the end of the world. Indeed, if we consider the taking of the Lord's words concerning the temple in the bare outward sense, they had much better ground for their conclusions, than those have for their assertions who tell us, that the Romans razed the very foundation; for as it is highly probable that the foundation was laid very deep, so it is as probable that part of it will remain as long as the mountain remaineth, on which it was built. That this scripture does not mean simply the destruction of Jerusalem, nor yet the end of the world, must be clear to every discerning mind, on considering the different expressions and their disagreement, when taken in that light; so that it must be needless to descend to particulars to prove it, as likewise it is not to be considered according to the outward literal expression.

The disciples, being greatly struck with our Lord's words, take the first opportunity of asking him what will precede as a sign of the approach and fulfilment of these things, and when the end of the world will be. But let us mark and well weigh the Lord's answer, who well knew they did not then understand nor comprehend spiritual things; and what he saith to them he still saith to every member in every age of the church: "Take heed that no man deceive you." But how little is this attended to! Each man is hearkening to the outward voice of man, and not to the internal voice of Christ; so is deceived by man, and deceiveth himself.

It must be granted by all, that our Lord's doctrine was truly spiritual; but as none can comprehend spiritual things but the truly spiritual man, it is herein that men are deceived; for divine

mysteries cannot be comprehended by the rational powers, until the understanding of man is enlightened by the true and genuine light of Heaven. Therefore no man whatever, how learned soever in earthly wisdom, can possibly understand the things of God, until there is an union, at least in some degree, between the human and divine nature by regeneration.

"Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many."

Now no one will, I think, pretend to prove that this was fulfilled in its full sense between our Lord's death and the destruction of the material temple; so this first sign, as well as many others mentioned, may serve not as only as a negative proof that our Lord's words are not to be understood literally, and that they are not to be confined to the destruction of Jerusalem; nor yet to mean the end of the world, according to its present form, or its purification, and restoration of the kingdom of glory.

But it may be asked here, what then did our Lord mean? and what are the important things here foretold? To this I will just answer in general, and afterwards descend to particulars, and demonstrate the truth.

The great and important change and revolution which our Lord here speaketh of, called the end, is the end and destruction of what is now called the Christian Church; in other words, it is the overcoming, destruction, and end of the reign, dominion, rule, and government of the principalities, powers, and prevailing force of darkness, error, and falsehood, over and against the light and truth: it is the judging, dethroning, condemning, and casting out, that man of sin, or Antichrist; which is the aspiring, exalted, proud, dark, and ignorant reason of fallen, unregenerate man, (so we need not go to Rome, or any distant part, to find Antichrist; for every man's breast is his seat and throne until regenerated.) These powers, and prevailing authority of the principalities of darkness and error, have spread themselves and gained dominion throughout the whole professing world; so that truth is nowhere to be found, declared and maintained, without being falsified, mixed with, or overcome by error and darkness: I mean doctrinal truths: for light is called darkness, and darkness light: falsehoods are imposed by the priests, and received by the people for truths. Thus the foundation being laid in the sand of ignorance and falsity, the superstructure raised by the skill of Antichrist and power of darkness, its confused heap must soon fall, its very foundation be razed,

and not one stone be left upon another. This is the end our Lord has so plainly pointed at, and so fully described, which is now very near at hand. Nay, (if the reader can bear to hear the real truth) it is already arrived; and at this day the Scripture is fulfilled.

[*To be continued.*]

[The Editors of the Halcyon Luminary, agreeably to their promise, have the pleasure to offer their readers in the present number the commencement of the DICTIONARY OF CORRESPONDENCES, which shall be continued, in convenient portions, through all future numbers of the work. The difficulty which many persons labor under, on first reading the doctrines of the New Church, for want of a proper knowledge of the *Science of Correspondences*, according to which every part of the Holy Scripture is written, will, it is trusted, be much lessened by a careful attention to this invaluable work. It is a complete *Dictionary of Correspondences, Representations, and the* SPIRITUAL *signification of words*, as used in the holy WORD. To which will be added, occasional remarks, in a brief manner, tending to illustrate the doctrines alluded to in the explanation of the particular words. The whole arranged in alphabetical order. Though the limits, to which we must necessarily be confined, will not at present admit of our entering into all the minutiæ of critical observation, yet we trust it will be found of general utility, and highly interesting to all our readers.]

DICTIONARY OF CORRESPONDENCES.

AARON, as a priest, represents the Lord in respect to the good of love, or the celestial principle; his children, his garments, his beard, his ephod, and breast-plate, signify truths derived from good. Sometimes he represents the divine law, which is truth; also that truth which proceeds *mediately* from the Lord, when by *Moses* is signified the truth which proceeds *immediately* from him. At other times, *Aaron* denotes the external of the Word, of the church, and of worship. In the opposite sense he represents idolatrous worship, as when he made the golden calf for the children of Israel.

ABEL, signifies charity. His offering being more acceptable to Jehovah than Cain's, implies that charity, or a good life, is more efficacious in the article of salvation, than faith alone. His being slain by Cain, denotes also, that the doctrine of faith alone is destructive of charity, or a good life.

ABADDON, the destruction of spiritual truth and good: this is effected by the lowest sensual principle of man.

ABIHU and *NADAB*, the sons of Aaron, represented the doctrine of truth; *Nadab* doctrine drawn from the internal sense, and *Abihu* doctrine drawn from the literal sense of the Word. They are both mentioned together, in order to show that the literal and spiritual sense of the Word cannot be separated. The reason of their being both slain, was because they offered strange fire before Jehovah in their own censers; which signifies that they framed a doctrine not founded on the Word of the Lord.

ABIMELECH, signifies the doctrine of faith, having respect to things rational.

ABOMINATION, the profanation of the holy things of the Word. The *abomination* of desolation, spoken of by the prophet Daniel, means the destruction of the Christian Church, when there is neither charity nor faith left remaining in it. Such is the state of the present Christian Church, in consequence of having divided God into Three Persons, and thus falsified the Word.

ABOVE, in the spiritual sense, means within. There are two kinds of order, viz. successive, and simultaneous. An idea of successive order may be had from a column, the head of which is *above*, and the foot *below*—but simultaneous order is like the same column subsiding into a plane, in which case that part which formed the head in successive order, and was *above*, now becomes the middle in simultaneous order, and is *within*. The scripture frequently expresses things according to successive order, which in reality exist according to simultaneous order. Thus when it is said that heaven is *above*, or on high, we are to understand that it is *within*, agreeably to these words of the Lord, "The kingdom of heaven is *within* you."

ABRAHAM, or ABRAM, represents love or saving faith; and his seed signifies all in the universe, who are principled in love. In a supreme sense, *Abraham* represents the Divine Humanity of the Lord, but in an especial manner the Celestial principle therein, which is Divine good; while *Isaac* represents the Divine Spiritual principle, and *Jacob* the Divine Natural. The whole history of *Abraham*, *Isaac*, and *Jacob*, is representative and significative of the Lord's life when in the world. The reason why the names of *Abram* and *Sarai* were changed into *Abraham* and *Sarah*, was to denote that the humanity of the Lord would become Divine; for the letter H, added to both their names, was taken from the word Jehovah, and implies infinity. By Lazarus being carried, after death, into *Abraham's* bosom, is meant that he was received

into heaven by the Lord; for in heaven *Abraham* is in no higher estimation than any other man, who is in a like degree of goodness and truth.

ABROAD, signifies in externals. To be brought forth *abroad*, and look toward heaven, Gen. xv. 5. means to consider all external or natural things as types and representatives of things internal or spiritual.

ABSENCE. The Lord is said to be *absent* from man, when he is in spiritual temptations; but he is only apparently so, being at such times particularly present with him. It is, however, necessary that it should so appear, in order that man may acknowledge all his help to be from the Lord alone. The Lord is indeed present with every man; but the presence of the Lord with the wicked is in such a manner, that it may be called *absence*.

ABSORB. Every man has a sphere of life proceeding from his spiritual body, by which he is perfectly known in another life, as to his quality and temper, by those about him. But this sphere, during his life in the natural world, is *absorbed* by his material body, and seldom, if ever, penetrates through it. To be *absorbed* or swallowed up of the earth, as Korah, Datham, and Abiram were, signifies damnation and immission into hell.

ABYSS. The divine wisdom of the Lord is an *abyss* which neither angels nor men can never fathom. In the opposite sense, *abyss* signifies the hell of those who have confirmed themselves in justification by faith alone; and has particular reference to falses of doctrine.

ACCESS to God the Father *by the Son* is allowable, but not *for the sake of the son*, because this latter necessarily implies a distinction of persons in the Godhead, which is the same thing as two Gods. *Access* to the Father by the Son, means *access* to the Divinity by approaching the Humanity; just as one man finds *access* to the soul of another, by approaching his body. And as it would be absurd for one man to attempt to approach the soul of another *for the sake* of his body, so it is an equal absurdity in a Christian to approach the Father *for the sake* of the Son. The scripture says, "He that honors the Son, honors the Father also;" but it is no where said, "He that honors the Father, honors the Son also."

ACCURSED, the being separated from the interior things of heaven and the Church, by averting one's self from the Lord.

All the *curses* denounced in the Word against the wicked, al-

though they appear to be judgments of God, sent from heaven, are yet not to be understood as proceeding from the Lord, but as the certain, unavoidable consequences of an evil life; for all evil, and its attendant false, carries with it its own *curse* and its own punishment, which will last to eternity

ACCUSE, signifies to call forth the evils and falses which are in man, and so condemn him.

ACCUSER of the brethren. In the Revelation, chap. xii. the dragon is so called, to denote that they who espouse justification by faith alone, oppose the doctrine of charity.

ACKNOWLEDGMENT of the Lord, is faith in him; but there can be no true *acknowledgment*, or living faith, without charity. A bare knowledge of the things relating to faith, or what is necessary to be believed, is no better than mere science; but when this knowledge is united with charity, or love to our neighbor, then it becomes *acknowledgment*. None, therefore, can be said to *acknowledge* the Lord, but they who love him, and keep his commandments.

ACQUISITION, signifies all those truths which are impressed on the memory by the senses, together with the delights attending them. Spiritual wealth consists in the knowledges of good and truth.

[*To be continued.*]

FOR THE HALCYON LUMINARY.

DEGREES OF ALTITUDE ILLUSTRATED.

Having lately read an account of that ingenious discovery in chymistry by Mr. Hare, of Philadelphia, in which the Hydrogen and Oxygen airs are brought into contact by means of conducting pipes, forming at their junction the most intense degree of heat, as was proved by its action on some of the most refractory substances, as platina, a wire of which was fused under the action of the "Blow Pipe:" As I was considering these phenomena, I could easily form an idea of a corresponding action and similar effects in the human lungs, which have a striking semblance of the "Hydrostatic Blow Pipe." If I should attempt to reason a little on the analogy, I hope for excuse, if there should appear to be any thing fanciful in the remarks; and, if I should use the occasion, to elucidate, in some

degree, the doctrines of our church in relation to degrees of altitude, or discrete degrees, it will serve to exhibit how matter and spirit act and re-act on each other, show the limits of their spheres respectively, and the nature of their union, when adjoined. This new species of spiritual investigation may repay our natural philosophers in part for their labors on the subjects of the natural world. On their foundation we will hope to raise such a superstructure as juvenile knowledge in the spiritual sciences will admit.

In this enquiry we ascend from the laws of gravity and attraction laid down by sir Isaac Newton, to the more modern and special operations of chymical affinity, which appears a modification of the same general law; continuing to the conjunction of matter with spirit in man, and with man to his Creator. The correspondence throughout these degrees of the natural, spiritual, and celestial worlds, are, when understood, incomparably beautiful. The seed, or germ of man, from the moment of the fulfilment of its laws of attraction, commences its process of chymical affinity, it becomes the base to which is conjoined, in the matrix, all things necessary to perfect the first rudiments in the germ, and as it progresses into complete form, it becomes more and more a recipient of life, which life is reciprocally joined, as the external organs are perfected.

The fœtus enjoys the use of involuntary powers, as the adult does afterwards; this in the womb is all that is necessary for its existence there. These motions depend upon the heart exclusively for impetus, and this impetus is supplied by the sympathies with the parent. After birth, the lungs come into action, and as the power of the understanding increases, so does this organ, till it is perfected. The operations of the lungs could not commence without spiritual stimulus, a cause unseen in nature; which may be thus illustrated: in, for instance, the passion of love. On the appearance of the beloved object, the eyes sparkle, the breast beats, the heart throbs, the pulse quickens. There is no external contact, no excitement here, of a mechanical kind; the body is under the dominion of the mind merely, the impulse is of the mind spiritual, the action is of the body, physical. In this action we observe there is a two-fold power operating consentaneously by means both spiritual and natural. The first impulse is from the interior senses, by means of the exterior, the interest excited in the mind is reci-

procated back again into the body, as a pulsation, and the increased vigor of the heart furnishes in the lungs an additional quantity, and increased action of the blood. The action of the latter depending for continuation on external causes, inspires more rapidly the atmospheric air, which being brought into contact with that remaining in the lungs, heat is generated there, and communicated to the blood, and thence to the whole corporeal system: and this increased action of the bodily system goes on as long as the increased action of the mind continues, and no longer. The coaction of two gasses, by means of the lungs producing heat, is an operation entirely within the limits of the natural sphere, but the spiritual impulses, which are commonly overlooked, and which operate on corporeal matter in the way just mentioned, is under the rules of spiritual law: But, in this, and all similar instances, they act together, in unity. Though each power in itself is distinctly one, or, to use our doctrinal terms, discrete, according to degrees of altitude, yet, in the Effect, they are conjoined, and so remain as to the end accomplished. Here we can see the correspondence between matter and spirit exemplified. The affection or warmth of the spirit entertained for the object beloved, excites the heart, which excitation is in return supported in the body by the increased action of the lungs, in furnishing an extra quota of caloric for this delightful kind of combustion. There is throughout the whole play of sensations no confusion of parts, there is no blending of qualities, but a distinct operation of each, combining in the *effect*, but not before.

The great Newton professedly declines (see Coates' preface) to account for the causes of gravitation and attraction which he treats of, unless so far as they are comprehensible and definable by mathematical rules; without pretending at the same time to have reached the end of the great chain of effect and cause as exhibited in our natural world. Not so our more modern philosophers: they stop short at the confines of the natural or physical world, and either deny that there is any thing beyond, or, that if there is, they have no concern therewith: let us not blame them for denying the existence of the sun, who have been blind from the mother's womb. But let us not depend upon them to lead us, or to see for us, or "both shall fall into the ditch."

The man who has voluntarily reliquished all internal communion with his God, speaking and instructing in the voice of his conscience; in rejecting the effects rejects all the Great

First Cause: For every revelation is but an *effect* of HIM who operates eternally and universally, and the *end* of all is the restoration of man to his angelic dignity, by the increase of that divine wisdom in him, by which all creation is governed. T.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page* 168.]

18. Before the sun or time existed, it was from all eternity decreed and provided, that every thing in nature should thus contribute to introduce such a vernal season, to the end, that those eggs and seeds, which the earth then fostered in her thus purified matrix, might be excluded; and not only so, but likewise that she might nourish and bring up her offspring, as the common parent of all, and distribute to each of them, its particular spring-time; so that there is nothing which does not exist under the auspices of such a spring. There was a time then, when the vegetable tribes first of all burst the teguments of their original seeds; and when the animals (as well those which swim and fly, as those which creep and walk) were first of all excluded from their eggs or matrixes, and afterwards nourished with a most highly concocted milky juice, issuing as from the breast, out of the flowery bosoms of their fostering parent; which nourishment was held forth freely to them, till they were of age and strength to provide for themselves.* Unless heaven itself had been assistant in this original production of things, that effect could never have produced such a consequential train of effects, innumerable, each in its turn to become another efficient cause to a degree of infinity. But these new-born creatures would immediately have perished, therefore the Divine Providence established and directed such an order, that

* The like happens in our spring, by which, not only vegetables are raised again from their seeds or roots; but also the insects are hatched from their eggs, from the vernal warmth of the sun: not only those animals chiefly which do not continue their ages beyond the seasons of our spring, or summer, are thus raised to life; but the larger animals were to be produced in a continued spring, correspondent to their infant life, that they might afterwards conceive, bring forth, and nourish their young; and so by continual fostering and ardent care, refer in themselves as an image to that continual spring, which gave an origin to those animals, *emulous of its operations:* thus both the one and the other are manifest instances of Divine Providence.

in proportion as the causes produced their effect, the power of *perpetuating* what they produced should be constantly joined with the means of re-producing it, in which respect, they would mutually agree to admit the agency of each upon the other.

19. As soon as the earth had commenced her spring, she produced from the little seeds scattered all over her surface, (which now had completed their first stage of vegetation) most beautiful flowers of a thousand forms and colors, the delights of smiling nature: for earth, the common mother, like the offspring she was to produce, first put forth the green herbs, and then the flowers, in such variety and beauty, that every flower seemed to contend with those which grew next to it, for the superiority; for nothing but what is most perfect can proceed immediately from the Creator, the source of all perfection. Thus, how many different kinds of glebe there were, diversely exposed to the solar rays, so many beautiful varieties of flowers bloomed; and even the northern regions had their flowers in abundance; but to describe those sportive exhibitions of nature, in words or numbers, would lead us into a subject without limits; for as every plat of grass produced its virgin flowers, so every new spring added new kinds, even many never seen after. There were such as held forth, inscribed upon their leaves, in a different manner, the future revolutions of the globe, and of universal nature; some had the form of stars, or were variously marked with spots like the firmament with stars; some were like the sun's fiery body, and rays issuing from it; some represented the earth enlightened with his beams; some the planetary orbs in different colors, with their globes; and over all there was the likeness of crowns. Thus the first bloom of this spring exhibited, in its particular flowers, so many general *perspectives* or pictures of their future offspring, and so many representations of the changes which should happen to the end of their series, in the future stages of vegetation.* Thus the earth, in this her sportive season, was like a new espoused bride, who walks stately in a rich embroidered mantle adorned with roses, and a garland of flowers

* It is common to those generations which go through changes of form, that they repr sent the *future* in the *prior*, and contain *posteriors as present*; for there is nothing which is not produced after the form of its genetrix, including, in fact, the common condition and lot of its future offspring, then seen *as present*. Wherefore, while these seeds unfolded themselves *successively* according to the *order* in which they existed, they could not but trace out in their disposition, an effigy of their universal species, which is every day plain and conspicuous in the growth of many vegetables, where new varieties seem to make new species.

on her head, exhibiting such an universal glow of blooming sweetness, as might well invite the celestial inhabitants into her bridal bowers, from whence she held forth her virgin productions, on every side precious gifts of flowers, breathing grateful odors: every one of these, like their great parent, exhibited in their growth a kind of perpetuity, emulating her great spring-tide, but differing from each other a thousand ways in the processes of their vegetation; it was common with most to produce new seeds, the hopes of a future offspring. These being the ultimate effects of their germinating powers, and excluded from their husks, they dropped into the bosom of their mother earth, being covered with their leaves, which withering away, produced new beds of mould, wherein to rear up and nourish their future offspring or species. Other productions were otherwise perpetuated, for they either cast out fresh sprouts from their roots, and so renewed their flowers for a long time, or seemed to rise again from their own dissolution; for the sap dispersed in their fibres, which had been extracted from their mother, could not be fecundated or made fruitful, but by the action of *mere gravity*, reducing them almost to their first principles, as the earth was then only one great ovary, or an assemblage of seeds, till the soil was formed by the perishing remains of herbs, leaves, and flowers. Other differences we shall pass over, for every where there was a constant variety; such a magnificent scene did the earth exhibit, in this her first spring, on the theatre of the universe.

20. The earth, thus covered with flowers, and advancing in her spring, there sprouted out of the new formed glebe, plants and shrubs; first the flowering shrubs, adorned with the bloom of spring; afterwards the tall trees covering the earth with a larger shade, stuck their roots deeper into the mellow soil, increased now with the relics of so many flowers; and spread abroad their heads like crowns in the air, most of them, in imitation of the paradisiacal spring, contracted their seasons into one, being ever-greens; still putting forth fresh buds, which, after they had gone through the successive stages of their growth, concentrated their first powers, in their last stages of vegetation, when they produced flowers bearing seeds, in which nature infused a spirit.* These trees in some kind of fruit performed functions, like their common mother earth;

* The first generating, or forming power, internally included in the seeds of vegetables, may be likened to the soul; for, from this, and in the same manner, the bodies or substance of the plant are formed with continued members,

for their seeds being deposited in a kind of ovaries, or small cases, they surrounded them with many tunics, which being nourished and matured with circulating sap, they at last dropped them into the lap of their fostering mother, that from them she might continue the species; but all this with infinite variety, only with this general law, that every one should live under her auspices, and having once existed, should be able to perpetuate itself.

21. Thus the earth, elevating herself from her surface, and turned into one continued grove, seemed to breathe nothing but plenty and sweetness; the twigs, leaves, and fruit of every shrub and tree, exhaled fragrant odors, and filled the ambient air with vapors from the fertile soil; which furnishing sap for the purpose of vegetation, the roots, leaves, and sprouts of herbs and trees, transmitted it *in a new form*, by a copious perspiration or effluvium, to the atmosphere. This was that garden of delights, called Paradise, which was situated in the highest ætherial regions, and so nearer the sun.* It was watered by an innumerable quantity of streams, which breaking out from their fountains, intersected the surface of the earth, and meandering through beds of violets, and verdant banks, opened themselves a way in playful circuits, till their currents lost themselves in chinks, and subterranean channels; and like warm blood in the veins, moistening the members of their mother, returned by labyrinthal windings to their tepid fountain heads, like blood to the heart. Thus the earth, as one great body, like her flowery and fruit-bearing offspring, had her veins

ligaments, and vessels; or the stalks with their branches, leaves, tubes, and many other things which imitate, in their first sprouting, that of a fœtus. They in like manner accomplish their ages; they flourish in their infancy; they grow up to maturity; decline to old age; and die; with many more particulars. But such productions are the first and the ultimate powers of nature, resulting from the conjunction of her most native power in the *ætherial forms*, conjoined with the sluggish and passive powers of the earth, excited by the mediation of the sun's rays; *from which origin* in their first and ultimate powers, and hence also in the means of exciting them, they attain the most primitive and perfect image of their nature, and refer, as in a type, to superior or living essences. But what this seminal nature is in its quality, cannot appear, unless from an investigation of the first forms in nature, which refer to both *active and passive* powers: as also how the sun's rays operate in conjoining these. But this would be too vast an undertaking to describe from first to last, for the present purpose.

* It was not unknown to the antients, who had the gift of divination, that paradise was situated in the highest ætherial regions, so nearer to the sun; because, in the present distance of the earth, they perceived such an effect could have existed from no given cause. This divination, or guessing of theirs, was not far from the truth; for then indeed the earth performed her course, making the beginning and end of the year, in that region, which is called the superior æther.

abounding with moisture; and hence she could continually nourish the roots and branches of her vegetables with that milky liquid, which constitutes the first rudiments of their seeds, or eggs. Thus ends the first scene of action on the theatre of this globe, decorated with such a noble and magnificent apparatus.

SECTION THE THIRD—CONCERNING THE ANIMALS IN PARADISE.

22. The earth, thus furnished with a boundless apparatus, exhibited herself as the most magnificent theatre of the universe; for so sumptuously was she adorned and decorated, that she might be said to concentre in herself alone all the dainties and opulence of universal heaven. But all this, however splendid, wanted life, being only her beautiful and flowery robe, consisting of so many thousand vegetables. For nature proceeding from her own fountain, *or the sun*, had already exhausted all her powers, in order to perfect this most flourishing kingdom of the vegetables; and in conformity to her constant order of progression, she had first exerted her power in the lowest degree, by establishing the first sprouts as the rudiments of vegetation; afterwards she exerted it in the highest degree, by collecting and transferring it for the production of seeds, by which a new or secondary principle of vegetation existed. And now she commenced a great revolution, in which the former, as emulous of producing this, were again restored and continued.* The earth herself also had spent her

* All and singular the things in nature, and her three kingdoms, which proceed determinately, perform and finish such revolution; that is, they take rise from their first principle in nature, and proceed in order to their last state; where, while they deposit new principles or rudiments of life, *they return again from these to their first.* Thus they descend first, and then by new excited principles ascend again. This is a constant process, not only among vegetables, but animals; for in general things they imitate one another; for *nature*, from the rudiments in her egg, and after her exclusion from it, first excited the most *simple airs or atmospheres*, then included *the intermediate* and lastly *the outward air*. These she coupled with others, that is, their *indivisible* forms or substances, which are the most active powers of her universe, with the earthly principles, of themselves inactive, and this by the medium of the sun's rays; and so conceived new forms, which being included in seed, were to be the fertile seminary of new productions or births. But these last she excludes in an *inverted order;* for first of all she perfected *the forms* which were to be conceived by the *outward air;* then those of the *middle nature;* lastly, those of *the highest;* by reason of which, as before said, the earth *first produced flowers*, then shrubs, then trees of a longer existence, and more perfect than the rest: so there is a progression from nature's first to her last, and from the last to her first; and the greater revolution is said to be as the exemplar, or consequence of the less. How this is brought about, is manifest from the series above; and that the same obtains every where *in animals*, is as manifest from the continual revolutions in their bodies, and the parts of which they are composed.

strength, and consumed that fecundity which she had received, in forming the first rudiments of so many vegetables; neither did she any more exclude new seeds out of her common ovary; but only received such as were sown from her common productions, and thus raised up others as images of the primitive species; for now the glebe or soil was sufficiently formed on the surface of the globe.

23. But this magnificent apparatus, which was so luxuriant in plenty, did not exist for her sake; it was only for the animal kingdom yet to come, which was intended to enjoy these good things in abundance. The time also was at hand, that living creatures should be put in possession of this plenty. There was no fruit, nor indeed a leaf, or the least blade of grass, which did not in itself regard some *use*, not only for its proper bud or blades, but also for its offspring in particular, and the common benefit of the whole world; nay, more sublime *uses* yet, as they were to serve for entertainment and knowledge to the mind, which is infinitely superior to any other *use*.

[*To be continued.*]

FOR THE HALCYON LUMINARY.

CONTENT THE BEST FORTUNE.

It has been well observed, that all sublunary evil is but a lesser degree of good, and that the man, who knows how or where to seek natural happiness, will always find a proportion of it within his own reach; and that portion increased in proportion as he limits his views to acquirable objects, and abstains from the pursuit of a perfection, to be found only in a world beyond the grave. Man is too prone to consider the apparent evil, with which he is afflicted, as the greatest that could befal him, while a moment's reflection might, and a view from his door or window would, probably, discover distress, with which he would not exchange. Would the man, who walks bare-footed, exchange situations with him who has lost one or both legs? Would the man, who hungers, and cannot supply the cravings of his stomach, exchange with the pampered voluptuary whose worn stomach loathes all food and relishes none? Would this over-fed glutton exchange for the acute pains which torture his gouty neighbor? or would this latter accept the situa-

tion of the leper, whose body presents but one continued or perhaps incurable ulcer? Yet even the leper might be offered an alternative not to be accepted, or which would reconcile him to his wretchedness. A rational endeavor to repair distress, and a philosophical submission to existing evil, will always lessen the pressure, dispose the body to cure, continue the mind actively useful in the removal of distress, and discover to the patient, that as "man wants but little here below," it is wisdom to be content with the acquirement of that sufficient "little." The philosophical calculator rightly weighs the false wisdom which raves and rants on the approach of distress, and, by encouraging irresolution, begets a desperation which maddens, or a sullenness which unbends the mind, unnerves the body, and disposes the whole man to sink into a continued state of apathy, irrecoverable, because its increase is in progressive ratio with the falling spirits of its devoted victim.

Of all the evils which afflict man, none is borne with less equanimity than the want of money; yet this, considered abstractedly, is of all afflictions the easiest combated and the easiest remedied. The majority of fortune-hunters, while in pursuit of superabundant riches, reason themselves into a belief that they only fly from poverty, and find, too late, that, by seeking what was unattainable, they have frequently rejected the only proper object of desire. *Hasmot* was descended of parents neither proud, rich, nor avaricious. Contented with a sufficiency, they enjoyed a happiness which riches could not bestow, and young Hasmot inherited a fortune, not acquired in pursuit of riches, but which insensibly grew out of the moderate desire of not being poor. The lessons, practically taught within the roof of an humble but decent cabin, made early impressions, and seemed happily established in the mind of Hasmot: the ardor of youth kindled not in his mind any immoderate wishes, except, perhaps, a too ardent desire to do good: the first fruits of his revenue supplied his own wants, the balance was claimed by, and with much simplicity bestowed on, the necessitous neighbor: his favorite place was home; his favorite society, his poor acquaintances or dependants; the objects of his munificence were those least likely to be ever able to prove their gratitude, and it was bestowed without ostentation or any appendage that could render it painful to the receiver. Happy would it have been for Hasmot had he remained in his paternal cot, and happy would the resolution have been for his happy tenants. The character of Hasmot would be despicably incomplete had he been entirely without am-

bition. A circumstance, which has since led to the political convulsion of a large portion of the world, was effected or commenced during the minority of Hasmot. The people, exercising the sovereign power, expelled from the throne of France the representative of a long line of monarchs; their justification was drawn up in a masterly style, and published to all nations; the effect was momentous, and so general, as to threaten the dissolution of all hereditary monarchy, nor could there be found a more zealous proselyte to the new doctrine than was Hasmot. Already he fancied himself a slave, and could see, in the government of Holland, his native country, but an illegitimate exercise of authority not derived from the people. He would be a revolutionist for the public good; but seeing no prospect of effecting what he conceived justifiable and obligatory, he determined to cease to be a slave. One road only was open: he set off for Paris, the seat of revolution and reform. He did indeed enjoy a degree of satisfaction, but he sighed for a return to the ways of his youth. While involved in unsatisfied meditation, he was invited to form one of a party then about travelling, for their amusement, into Switzerland. Our hero was already tired of Paris; some reasons had determined him not to return to Holland; a journey seemed necessary to relieve his drooping spirits; he eagerly embraced the invitation; he had no friends to part from, no long preparation to make; he was ready, and joined his party in a few hours. At once fascinated with the romantic heights and luxuriant vales of Switzerland, he sighed anew for his former happy home, and hesitated whether he would return to Holland against his former resolution. He loved his native country above all others, but liked the natural appearance of Switzerland more; he believed the laws were better, and he resolved, if otherwise, that he would be a slave any where rather than at home; he therefore fixed his residence in a rich valley, and already felt a happiness greater than if he were king of the canton. The democratic sentiments, which arose out of the ashes of the French monarchy, began to spread widely, and the people of Holland were not free from their imposing effect. The stadtholder, fearing for the stability of his crown, enacted, by concurrence of the states-general, several severe laws abrogating still more the rights of the people; many in consequence followed the example of Hasmot, and emigrated to France. Some of these, knowing the virtues, and swayed by the council of Hasmot, repaired to his place of residence, and bought farms contiguous to his. For years these set-

tlers enjoyed happiness arising from content, and their moderate views; but Hasmot's was not as lasting as he merited; he became, for a time, a sufferer by his great anxiety to serve others. The difficulty of procuring his property from Holland, and various other causes, produced embarrassment. He repaired to Paris, with a view to the settlement of his affairs in Switzerland and Holland; but, being sued for debts, his estates in both countries were sequestered, and he was, for some reasons to him unknown, although unconscious of crime, arrested, by order of the executive government of France, and kept in solitary confinement for several years. During this time his resolution and virtue continued to him a comparative happiness; and, when released, by whose order or interference he never learned, he was informed that his estates were irrecoverably lost, and that an amiable woman of his native country, whom he married on his first visit to Paris, lived in great indigence in the city, and, by her own industry, supported a family of children. He repaired to their wretched habitation, but the mightiest monarch who ever swayed a sceptre, might witness, with envy, the scene of love and harmony produced by their meeting. The difficulties which presented themselves to this amiable family were truly great, but they were resigned, and, in spite of poverty, happy. Economy and industry gradually lessened their wants, and they lived to be rich. Some of their debts remained unliquidated, although declared not legally recoverable by a general law, passed during the confinement of Hasmot; but Hasmot disdained to take advantage of a discharge which he called "*merely legal.*" He called his creditors, and, from his earnings, paid their demands in full; and, with the balance of his fortune, repurchased an estate in Switzerland, where he resides in the enjoyment of riches not to be purchased by gold, and in the possession of that happiness which never entirely forsook him, because, while in search of it, he always stopped at that point alone where it can be enjoyed.

O.

Free-Will. The Lord is continually present, and gives the faculty of doing good, but man should open the door, (*Ostium*) that is, should receive the Lord, and he then receives him, when he does good from his word; this, although it appears to man to be done *as it were of himself*, nevertheless it is not of man, but of the Lord with him; the reason why it should so *appear* to man is, because he perceives (*sentit*) no other, than that he thinks and acts from himself. *Ap. Ex.* 741. *p.* 113.

FOR THE LUMINARY.

AGRICULTURE.....No. II.

It must, it is presumed, be acceded, by every uprejudiced farmer, that the plan laid down for collecting compost, increasing its quantity, preserving and communicating its salts and oleaginous particles, is such as cannot fail to supply the farm with a sufficiency of manure for the constant invigoration of the soil, and securing its annual productiveness. The treatment of cattle, by feeding them in houses or stalls in preference to their running at large on the farm, being essential to this plan, it should be ascertained how far this treatment may affect the housed cattle.

Stall-feeding of cattle, intended for the slaughter-house, is so generally practised, that it would not be here adverted to but to prove, that a practice of such acknowledged benefit in *finishing* (as it may be termed) the beast, cannot be unworthy of experiment in *preparing* him for that process; or, in other words, the treatment that benefits the *grown*, cannot but be serviceable to the *growing* animal. The European farmers have, in many instances, adopted stall-feeding, and always succeeded; thus proving experimentally the correctness of a principle so theoretically rational.

Dr. Thaer, of Hanover, in his memoir on the stall-feeding of cattle *throughout the whole year*, remarks, that cattle in stalls are less subject to accidents, do not suffer by the heat, by flies or insects, and are not equally liable to disorders. Of cows, the Dr. observes, that those used to the stall, will yield a much greater and richer quantity of milk.

In addition to this it may be observed, that cattle in stalls can never suffer, as they commonly do in the field, by over-feeding themselves with clover: this can be avoided by not giving them the clover while wet with dew.*

The housing of calves is peculiarly favorable to an early weaning, and consequently giving to the farmer the greater quantity of the cow's milk. Mr. Thomas Crook, of Tytherton, (England) fed his calves on a jelly, made by boiling for ten minutes one quart of linseed in six quarts of water, mixed with a small quantity of the infusion of the best hay steeped in boiling water; he fed the calves three times a day. Mr. Cook observes—"My calves are

* The following method never fails to cure cattle that have overfed themselves with clover: Fill an egg-shell with tar, and throw it down the throat of the beast; the swelling will subside in five minutes.

kept in a good growing state, and are much better, at this time, than those of my neighbors that are reared by milk."

Young oxen, intended for draft, will be more manageable, and easier broke to work by being fed and handled in the stall. The same observation will apply still more forcibly to young horses; the mode, too often practised, of taming or breaking them, by violence, hard-riding, and whipping, produces many evils to the animal, which cannot afterwards be remedied. So aware was the Elector of Bavaria of this, that he employed men to walk round and through the parks, where his young horses were kept, for several weeks before he permitted them to be handled.

Close feeding is particularly serviceable to swine. The sow will yield more milk, and the pigs may be sooner weaned. Count Rumford, in his essays on the quantity of nutrition in water, recommends feeding swine on potatos well cleaned and mashed in the water in which they are boiled: a farmer, in Ireland, found this mode peculiarly serviceable in rearing young swine. They grew fast, on little more than half the usual quantity of food. They ate of it at first very ravenously, but, in a few days, they used a lesser quantity, and yet continued to thrive beyond the anticipated expectation.

A general observation within the knowledge of all is, that the proportion of cattle lost in the fields by accidents or disorders, is much less than what occurs to cattle in houses or stalls, while the following advantages remain to be observed:

1. Cattle, in stalls, do not require as much food as when in the field.

2. Grass-lands, when not trodden by heavy cattle, are not liable to be injured by beating down the grass, or breaking the earth.

3. Manure is spread on the lands in such places and proportions as the farmer's judgment may suggest, while that which is dropped by the grazing beast is often of little use, and sometimes injurious.

Sheep being fretful animals, the housing of them admits of objections not applicable to other cattle; if, however, they should have easy access to sheds, where food will be left for them, they will ramble but little, and, being light, will not injure land. To some it has appeared that the great walks which sheep take, benefit them; while nothing is more evident than that it proceeds from their peculiar fondness for new or tender food, and that they must be benefitted in proportion as agreeable food is easy of procurement.

In a former number of these essays, two fields, or 27 acres, were proposed to be reserved for feeding cattle, and it was calculated that sixty animals, equal to about 34 grown oxen, would be reared thereon. It would be wearying the reader to quote the many experimental proofs, by which it has been ascertained, that the produce of land will feed at least three times the number of cattle in stall, that it will feed in the usual mode of grazing; when to this is added (what was omitted in the former calculation) that a considerable quantity of straw, potatos, turnips, cabbage, pumpkins, &c. may be taken from the tillage land and applied to the feeding of cattle, it will readily be admitted that the produce of the farm applicable to the support of cattle, will supply at least one third, if not one half, more than the number already calculated; or as many as will be equal to 45, or perhaps 51 full grown oxen; a number more than usually to be found on a farm of 100 acres.

The labor, and consequent expenses of attending so many cattle, and bringing their food to them, will, to some, be a ground of objection; but before that cause be permitted to influence him, let the cost of attending a large farm, in the usual mode, and that of attending a small farm, as herein recommended, be fairly ascertained; and also a fair view taken of the result of each mode; and a preference will certainly be given to the culture of small farms. Or let the timid farmer make the experiment on some small or convenient scale; let him see how conveniently time can be divided, so as to meet the different parts of the labor; let him see in how many instances his children can attend to the business; let him experience the advantages of viewing his entire stock, and the whole of his farm, in a few minutes. The result will be certainly conclusive in determining his adopting a system seemingly too circumscribed, but which, on a full display, will appear grand and lucrative; and will practically prove that the word "large," as applied to farms, ought to be significant, not of the number of acres, but of their actual produce.

[*To be continued.*]

ASTROLOGY.

Astrology was long considered as a science by which future events could be foretold, from the aspects and positions of the heavenly bodies. In the literal sense of the term, astrology should signify no more than the doctrine or science of the stars; which was its original acceptation, and made the ancient astrology; though, in course of time, an alteration has arisen; that which the

ancients called astrology, being afterwards termed astronomy. Astrology may be divided into two branches, *natural* and *judicial*; the latter is that which pretends to foretel moral events; i. e. such as have a dependance on the free will and agency of man; as if they were directed by the stars. This art, which owed its origin to the practices of knavery on credulity, is now universally exploded by the intelligent part of mankind. The professors of this kind of astrology maintain, "that the heavens are one great volume or book, wherein God has written the history of the world; and in which every man may read his own fortune, and the transactions of his time. The art, they say, had its rise from the same hands as astronomy itself. While the ancient Assyrians, whose serene, unclouded sky, favored their celestial observations, were intent on tracing the paths and periods of the heavenly bodies, they discovered a constant settled relation of analogy, between them and things below; and hence were led to conclude these to be the *Parcæ*, the destinies, so much talked of, which preside at our births, and dispose of our future fate. The laws, therefore, of this relation, being ascertained by a series of observations, and the share each planet has therein; by knowing the precise time of any person's nativity, they were enabled, from their knowledge in astronomy, to erect a scheme or horoscope of the situation of the planets, at that point of time; and hence, by considering their degrees of power and influence, and how each was either strengthened or tempered by some other, to compute what must be the result thereof." Such are the arguments of the astrologers in favor of their science. But the chief province, now remaining to the modern professors, is the making of calendars and almanacs. Judicial astrology is commonly said to have been invented in Chaldæ, and thence transmitted to the Egyptians, Greeks, and Romans; though some will have it of Egyptian origin, and ascribe the invention to Ham. But it is to the Arabs we owe it. At Rome the people were so infatuated with it, that the astrologers, or, as they were then called, the mathematicians, maintained their ground in spite of all the edicts of the emperors to expel them out of the city. The Bramins, who introduced and practised this art among the Indians, have hereby made themselves the arbiters of good and evil hours, which gives them great authority; they are consulted as oracles; and they have taken care never to sell their answers but at good rates. The same superstition has also prevailed in more modern ages and nations.

FOR THE LUMINARY.

THE DAWN OF DAY.

A SONNET.

How sweet it is at dawn of early day,
To wander forth the dewy meads among;
To listen to the birds' wild matin song,
Ere Sol has tinged with gold the mountains gray;
The landscape smiles to greet the orb of light,
Which now emerging, paints all nature gay;
From whom gray shadows flee with mists away,
To wait once more, the dark approach of night.
Encreasing beauties crowd upon my sight,
As more distinct the varied prospect grows;
There the gay rustic, to his labor goes,
Refresh'd by peaceful rest, and slumbers light.
Each object warm, with animation glows,
Rejoicing in the sun, full, clear, and bright.

New-York, April 18, 1812. M. A. W.

EPITAPH.

In a Country Church-Yard.

Reader, pass on, ne'er waste your time
On bad biography and bitter rhyme,
For what I am this cumb'rous clay insures,
And what *I was*, is no affair of yours.

FOR THE HALCYON LUMINARY.

THE MORNING FRESH.—A PASTORAL.

The morning fresh, the sun in east
  New gilds the smiling day;
The lark forsakes his dewy nest,
The fields around are gaily drest,
  Arise, my love, and play.

Come forth, my fair, come lovely maid,
  And bless thy shepherd's sight;
Lend every folded flower thine aid,
Unveil the rose's blushing shade,
  And give them sweet delight.

Thy presence bids all nature smile,
  Thy smiles its charms improve,
Thy notes the listening birds beguile,
They strive to catch the air and style,
  And tune their throats to love.

To weave a garland for thy hair,
  Each fragrant flower I'll twine,
A chaplet for thy brow, my fair,
And let the task to bind it there,
  The happy task, be mine.

STREPHON.

FOR THE LUMINARY.

ON MODERN FRIENDSHIP.

What is it but a cheating dream?
A bubble floating on the stream:
It glitters as it passes on,
With borrowed lustre from the Sun.
Yet though it may so gay appear,
'Tis but a puff of common air.
Attempt not to purloin the prize,
Or it will burst before your eyes,
And then away its beauty flies.

The stormy winds it cannot brave;
Nor live upon a curling wave:
It floats upon a surface even,
And scarce will bear the breath of heaven.
It is an empty sound, a name,
The follower of wealth and fame.
If you attempt to catch the prize,
That instant it to nothing flies.

T. J. H.

ANOTHER.

Ye speak of *Friendship* as a gift bestow'd
To every being by the hand of GOD;
A *natural* flame, which glows in every breast—
A *common* thing, by all alike possess'd.
Whilst fortune *smiles* and *plenty* fills your board—
Whilst copious draughts your cheering vaults afford;
Whilst rosy *health* supports the human frame;
Whils *credit* lasts, and whilst exists your fame;
Whilst you have plenty, and have cash to spend,
So long you're known—so long you have a Friend!
But change the scene—let sickly fortune *frown*,
You stand forsaken, and, alas, unknown!
Let wretched *poverty* and *hunger* press;
Let *want* hang out the ensign of distress;
Let sore *affliction* sink thy feeble frame;
Let cruel Slander wound thy honest fame;
Let neighbors slight thee, and let *credit* fail;
Let sheriffs come and creditors assail;
Where's then thy *Friend?* Alas! you search in vain,
Self-interest sways—unheeded you complain!
Alas! how oft, in *Friendship's* garb array'd,
Deception triumphs—hapless man's betray'd!
Pretended Friends in every clime abound;
But *real Friends* are "rare as comets" found.
Ye who pretend the human heart to know,
Show me a FRIEND, and I'll an ANGEL show.

RELIGION.—BY J. MONTGOMERY.

Through shades and solitudes profound,
The fainting traveller winds his way;
Bewildering meteors glare around,
And tempt his wandering feet astray:

Welcome, thrice welcome, to his eye,
The sudden moon's inspiring light,
When forth she sallies through the sky,
The guardian angel of the night!

Thus mortals, blind and weak, below,
Pursue the phantom Bliss, in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain!

Till mild Religion, from above,
Descends, a sweet engaging form,
The messenger of heavenly love,
The bow of promise in a storm!

Then guilty passions wing their flight,
Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge, depart,
And folly flies her chastening rod;
She makes the humble contrite heart
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way and leads the soul.

At her approach the grave appears
The gate of Paradise restor'd;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptized with her renewing fire,
May we the crown of glory gain;
Rise, when the host of heaven expire,
And reign with God—for ever reign.

VARIETY.

"But alas! what is taste? A disease of the mind,
Though seductive, infirm—and though prais'd, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

DR. FRANKLIN.

The late Dr. Franklin concludes a letter to his friend, G. Whatley, esq. (written May 18, 1787) in the following words:

"You are now 78, and I am 82—You tread fast upon my heels: but though you have more strength and spirit, you cannot come up with me till I stop, which must be soon; for I have grown so old as to have buried most of the friends of my youth; and I now often hear persons, whom I knew when children, called old Mr. Such-a-one, to distinguish them from their sons, now men grown and in business: so that by living twelve years beyond David's period, I seem to have intruded myself into the company of posterity, when I ought to be abed and asleep. Yet, had I gone at 70, it would have cut off twelve of the most active years of my life, employed too in matters of the greatest importance; but whether I have been doing good or mischief, is for time to discover. I only know that I intended well; and I hope all will end well."

LONDON CHARACTERISED.

BY DR. JOHNSON.

If you wish to have a just notion of the magnitude of this city, you must not be satisfied with seeing its great streets and squares, but must survey the innumerable little allies and courts. It is not in the showy evolutions of buildings, but in the multiplicity of human habitations which are crowded together, that the immensity of London consists. I have often amused myself with thinking how different a place London is, to different people. They whose narrow minds are contracted to the consideration of some one particular object, view it only through that medium. A politician thinks of it merely as a seat of government in its different departments; a grazier, as a vast market for cattle; a mercantile man, as a place where a prodigious deal of business is done upon 'Change; a dramatic enthusiast, as the grand scene of theatrical

entertainments; a man of pleasure, as an assemblage of taverns, and the great emporium for ladies of easy virtue; but the intellectual man is struck with it, as comprehending *the whole of human life in all its variety*, the contemplation of which is inexhaustible.

THE VIPER AND THE LEECH.

We both prick, said the viper one day to the simple leech, we both prick; and yet I do not know how it is, you are a great favorite, and every body runs from me, or strives to knock me on the head.

Don't you know why, my little dear? replied the other—we both prick, true enough, but my sting gives life to the sick, and yours kills the man who has the strongest health. By so much, and no less, differs a goodnatured critic from an illnatured one.

A SMART RETORT.

A purse-proud fellow, who, pluming himself on his property, was rebuking an honest tradesman for not attending to him so much as he expected, saying, "Why fellow! do you know that I rise every morning worth ten thousand pounds?" "No," answered the man, archly, "I really did not exactly know, before you told me; but, I swear, that is *all* you are worth."

VIRTUE.

"*'Tis said of widow, maid, and wife,*
"*That honor is a woman's life.*"

There is nothing, perhaps, in which the boasted superiority of man over the female part of the creation is marked with a blacker line than the impunity it affords him in the commission of crimes which stain the character of a woman with everlasting infamy. One false step, one deviation from the path of virtue, ruins her for ever. No sooner does her fault become known than she is the but of scandal, and a mark for the pointing finger of infamy. Her former friends slight and neglect her, her invidious enemies triumph in her ruin; the neighboring tea-tables resound her disgrace. She is the scorn of her own sex, and the

sport of ours. The virtuous shun her company as a dangerous infection; the eyes of modesty are averted at her approach; and the cheeks of innocency redden with a blush. Men of honor treat her with neglect, and libertines with saucy freedom. Nor is that all; she has many pangs to suffer from those who are her superiors only in artifice and cunning, and who, while they bless heaven they are not so guilty, owe all their innocence to that craft which has preserved them from detection.

Driven from society, an outcast and forlorn, what can she do, forsaken by him who should have been her preserver? Neglected and despised, she becomes a prostitute for bread. Beware, oh! ye fair ones, beware of vice! The path of virtue is that of happiness; and rectitude of conduct will reward itself; and let a remembrance of the sad consequences ever guard you against the arts of the seducer. Whatever arguments may be used by the specious deceiver, remember, he who would lead you from the paths of virtue is your assured enemy; and that, whatever may be his pretence, his object is your ruin.

The following lines, we deem to be, unequivocally, the most elegant specimen of refined and delicate allusion.

TO ——.

Too late I staid, forgive the crime,
Unheeded flew the hours,
How noiseless falls the foot of time
That only treads on flowers.

What eye with clear account remarks
The ebbing of the glass,
When all its sands are diamond sparks
Which dazzle as they pass?

Ah! who to sober measurement
Time's happy swiftness brings,
When birds of *Paradise* have lent
Their plumage to his wings.

Remarkable Occurrence.

"Gennadius, a physician, a man of eminence in piety and charity, had in his youth some doubts of the reality of another life. He saw one night in a dream, a young man of a celestial figure, who

bade him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which far exceeded the most enchanting harmony he had ever heard. To the inquiry, from whence proceeded these ravishing sounds, his conductor answered, that they were the hymns of the blessed in Heaven, and disappeared. Gennadius awoke, and the impression of the dream was dissipated by the transactions of the day. The following night the same young man appeared, and asked whether he recollected him. The melodious songs which I heard last night, answered Gennadius, are now brought again to my memory. Did you hear them, said the apparition, dreaming or awake? I heard them in a dream. True, replies the young man, and our present conversation is a dream: but where is your body while I am speaking to you? In my chamber. But know you not that your eyes are shut and that you cannot see? My eyes indeed are shut. How then can you see? Gennadius could make no answer. In your dream the eyes of your body are closed and useless; but you have others, with which you see me. Thus, after death, although the eyes of your flesh are deprived of sense and motion, you will remain alive, and capable of sight and motion by your spiritual parts. Cease, then, to entertain a doubt of another life after death. By this occurrence, Gennadius affirms, that he became a sincere believer in the doctrine of a future state."

The Drum employed as a Token of Prayer.

At Manheim, we are told by Dr. Moore, the following motions are performed as a part of the military manœuvres every day before the troops are marched to their different guards: the major flourishes his cane; the drum gives a single tap, and every man under arms raises his hand to his hat; at a second stroke of the drum, they take off their hats and are supposed to pray: at a third they finish their petitions, and put their hats on their heads. If any man has the assurance to prolong his prayer a minute longer than the drum indicates, he is punished on the spot, and taught to be less devout for the future.

Mahomet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the *hill* over and over to come to him; and the *hill* not moving, he was not at all out of countenance at it, but put it off with a jest. *If the hill will not come to* Mahomet, says he, Mahomet *will go to the hill.*

As in labor, the more one doth exercise, the more one is enabled to do, strength growing upon work; so, with the use of suffering, men's minds get the habit of suffering; and all fears and terrors are to them but as a summons to battle, whereof they know beforehand they shall come off victorious.

FRIENDSHIP.

The name of Friendship still remains, but that is all; the heaven-born tree itself is quite rooted up and lost; and unless some advantage is likely to follow, Friendship will not interfere. Friendship, in a fatal hour, contracted an acquaintance with Flattery, and was ruined: Flattery hath since assumed Friendship's habit, and it requires some study to detect the impostor, even under the specious guise of closet consanguinity.

"The world is all over so full of deceit,
"That Friendship's a jewel we seldom can meet."

King James I. of England, went out of his way to hear a noted preacher. The clergyman seeing the king enter, left his text to declaim against swearing, for which the king was notorious. When done, James thanked him for his sermon; but asked him what connexion swearing had with his text. He answered, "since your majesty came out of *your* way through curiosity, I could not, in compliance, do less than go out of *mine* to meet you."

CURE FOR THE DYSENTERY.

A gentleman of this city, (whose name is known to the editors of the Halcyon Luminary) was, for several months, afflicted with this disagreeable disease, without obtaining the least relief from three physicians who constantly attended him; and who finally relinquished all hopes of their patient's recovery. At this awful crisis, he one morning dreamed that he was standing near the New-Market, where his attention was attracted by a company of soldiers conducting a prisoner, as he understood, to the place of execution. As the escort passed the place where he stood, the

victim (who was dressed in white) accosted him, and mentioned that he was in possession of a most important secret which he wished to communicate for the good of mankind, before he was launched from this earthly stage of existence into a boundless eternity. *It was a cure for the dysentery*, and the following is the recipe: "Take one pint of good vinegar, and half a pound of loaf sugar, and simmer them together a convenient time in a *pewter vessel* with a *pewter cover*. Let the patient drink of this during the day a small quantity at a time, either clear, or accommodated to the palate by diluting it with water." This secret being communicated, the procession passed on, and the dreamer awoke. Although he treated this as a chimera of the imagination, incited by disease and despondency, he still felt strongly induced to try the experiment. He *did* try it, and was restored to *perfect health in one day*, and then recovered his strength with a rapidity that astonished both himself and friends. Many persons of the first respectability, (whose names can likewise be learned on application at the office of the Luminary) to whom he communicated the fact, have since been relieved from the greatest distress and weakness to which this complaint had reduced them, and cured in the same sudden and astonishing manner. This simple remedy, so potent in its effects, is remarkably pleasant to the taste, more agreeable than lemonade, and on being swallowed seems to reach the seat of the disease with the velocity of electricity.

INFALLIBLE CURE FOR THE RHEUMATISM.

Take sharp vinegar, (the sharper the better) and rub well the part affected with it as warm as the patient can bear, for ten minutes, and apply wrapping paper to it dipt in vinegar, to be renewed twice a day, viz. in the morning before breakfast, and in the evening going to bed. When the patient begins to make use of the vinegar it is necessary to take a strong physic, and at the same time one spoonful of molasses and flour of mustard mixed together, before breakfast, and another when going to bed, and in a few days the patient will be perfectly cured.

The person who publishes this recipe has tried it twice on himself with success.